

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII.

JACKSON, MISSISSIPPI, JAN. 27, 1916

NEW SERIES, VOL. XVIII, NO. 4

The North Mississippi Bible Conference meets on the first of February at Ecorse. They have men to make it a success.

Prayer meetings are held this week at Clinton in preparation for the meeting. Pray with them for a great meeting.

Monticello church goes to half time. For this reason Rev. J. E. Barnett resigns as he could give them only one Sunday.

Friends of Rev. J. B. Perry may address him at S. W. B. T. Seminary, Fort Worth, Texas, where he is sentenced to a period of hard labor.

Brother Wm. T. Gee writes that the north half of Yazoo Association will hold the fifth Sunday meeting with First church, Carrollton, January 28-30, Friday night to Sunday night.

Dr. J. B. Searcy, one time editor of The Baptist Record, has resigned the pastorate of Cedar street church, Little Rock. During his time of service the church grew from 50 to 200.

One of the students in Mississippi College is editing a very creditable weekly paper—The Clinton Herald. It will keep you in touch with much that is of interest to all who love this classic village.

On March 7th, Vermont will vote on the prohibition question. It was dry for nearly fifty years, but has been wet for thirteen, and yet seventy-seven per cent of the people live in local option territory. It seems certain that it will go dry.

J. E. Kinsey has been called to Fannin and A. S. Johnston to Dry Creek, both in Rankin county. This will give Brother Kinsey full time work in Rankin county where he expects to locate. It is hoped to locate Brother Johnston also nearby. These are students in Mississippi College.

Nearly a million and a quarter more were given for foreign missions by Americans in 1914 than in the previous year. Are you responsible for your part of this increase? Put along with this the fact that the production of whiskey and beer decreased by millions of gallons. Things are getting better.

In five Negro Baptist associations in Mississippi, each church member is apportioned twenty-five cents a year for the support of a Baptist school; the deacons twice that amount, and the pastors still more. If our white Baptists paid that way we would have our \$100,000 in three years' time and save all the expense of an agent. We are able to do far better. What is the matter with us, anyhow?

Last week a conference of Negro Baptists in Mississippi was held at Jackson College, the school for colored people maintained by the Baptist Home Mission Society. We understand that it was called at the suggestion of the society in order to unify sentiment and secure co-operation among our colored brethren in their school work. They have about twenty schools in Mississippi, all told, and are working seriously and energetically at their end of the problem. They are a band of earnest and intelligent Christians who need the moral and material support of their white friends in their work.

Hardly any subject or any endeavor can more interest a Christian than that of Christian unity. Beside this, there is nothing that more appeals to the imagination of the man of the world. Indeed it is not unlikely that the cry for "Christian Union" is made partly to propitiate the world and claim its favorable comment. It is a vast pity that men do not distinguish between corporate union and spiritual unity. There is not the slightest glimmer of evidence that Jesus or any writer in the New Testament ever once contemplated a corporate union of churches in an outward organization. It might have been the conception of the disciples before they were enlightened by Jesus and the Holy Spirit. But the whole of Jesus' teaching is for a spiritual church, and the invariable practice of the apostles was to establish independent congregations. If our brethren of other denominations could take this in, it would save a world of useless discussion. All the talk of a basis of union, meaning incorporating all Christians and churches in one great organization is a perversion of the purity of the gospel and a brand of Romanism. In the meantime let us all earnestly seek to have "One Lord, one faith and one baptism," and to "make disciples of all nations."

A few years ago one of our Mississippi pastors was conducting a class from night to night through the book of Romans. When they came to the sixth chapter it was the turn of one of the Methodist sisters to read the verse, "Therefore are we buried with Him through baptism into death; that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." She was asked to explain the meaning of it. She turned red and worked hard for an answer, replying finally with an explosion, "Oh, I'm a Methodist." We are glad to add that she afterwards joined the Baptists, was buried with Christ, rose to walk in newness of life and lived happy ever afterward.

A Methodist brother was badly puzzled over the Sunday School lesson of last Sunday. He didn't know how to explain the teaching of predestination in the eighth chapter of Romans. When he came to the writer for help to explain it away, he was advised to swallow it first and just teach it to his class. There will be more things in the Sunday School lesson this year to puzzle our Methodist brethren. We are wondering how they will manage the lesson from the eighth chapter of Acts about the baptism of the Ethiopian by Philip. We hope many of them will find a watery grave here. It will assuredly be a Waterloo to our sprinkling friends.

The Christian Index says that the number of Baptist churches has grown over twenty-two per cent in fifteen years, the number of members over sixty per cent, the value of church property nearly two hundred and fifty per cent, the contributions for all purposes more than five hundred and thirty-four per cent. At this rate, the geological formation of Georgia is likely to remain largely Baptist.

J. Stewart Holden, a clergyman of the English church, who has been a speaker many times at the summer conferences at Northfield, has been called to an Episcopal church in New York City. He is a man of great spiritual power and a soul winner.

The Mississippi College Magazine is just out and along with other good articles has a strong plea for compulsory education in Mississippi.

The Florida Baptist Witness has lost three of its editors—Drs. Pendleton and Wray, and Mrs. Vesey. But it has several good ones left.

Mrs. Z. Wardlaw, of Utica, entered into rest this week. She has been a faithful Christian and genuine helpmeet to her now bereaved companion.

Rev. Jno. Buchanan and Rev. J. W. Weathersby have entered the Seminary at Louisville, making the number of Mississippians fourteen in attendance there.

Rev. H. R. Holcomb, pastor of Tabernacle Baptist church, Waycross, Ga., resigns to become one of the Home Board evangelists. Better come on back home, beloved!

Rev. J. A. Ousley, who has been pastor of Delta churches, has moved across the Mississippi river to become pastor of the West Helena church. We regret to give him up in Mississippi.

Rev. P. S. Rogers announces a good program for the Deer Creek Sunday School Convention to meet at Boyle, February 22-23. A good meeting was held last year at Leland and they propose that this one shall be as good.

Naturally with the work of the Publication Commission we have been crowded with copy. If your communication does not appear as early as expected, we ask your patience. We are glad to hear from you and so are all the brethren.

The program for the Bible Institute at Newton, February 14-19, includes "Interpretation of John's Gospel," by Dr. R. A. Venable; "Christ's Message to the Church," by T. J. Miley; devotional services by J. A. Chapman; "The Baptist Message," by P. I. Lipsey. Entertainment will be free. Write Pastor W. M. Bostick.

W. S. Landrum was ordained to the ministry at Clinton on the 20th, having previously passed a satisfactory examination. There were about twenty-five ordained preachers present. Dr. M. O. Patterson preached the sermon and Dr. W. A. McComb led in the prayer. Brother Landrum is a student in Mississippi College and will do pastoral work in nearby churches.

A school boy was asked why, in his "composition," he had written among the virtues of pins that they had saved a great many people's lives. He replied, "By their not swallowing them." This encomium can be spoken of whiskey in Kansas, since it is now said that this State has the lowest death rate of any in the Union, and its people have been among the pioneers in prohibition.

The Executive Board of Missouri Baptists have divided the State into three districts, having St. Louis, Kansas City and Springfield as their centers, and H. E. Truex, T. L. West and W. O. Anderson as district secretaries. Rev. Joe Jacobs is their executive secretary. All the Baptist schools in the State will be in a correlated system. Drs. Truex and West are old hands at secretarial work.

OUR LORD'S LAST GIFTS.

(Acts 1:1-8.)

I. P. Trotter, D. D.

1. He gave infallible proofs of his resurrection.—"To whom he showed himself alive, after his passion, by many infallible proofs." (verse 3)

The disciples did not seem even to think of Christ's rising from the dead. Their hopes died with His crucifixion. But they were convinced of His resurrection in the face of the impression that His death ended all.

He appeared to Mary Magdalene (John 20:16-18.) He was afterward seen of Peter and by two disciples on the way to Emmaus. On Sunday he appeared to the Apostles, Thomas being absent (John 20:19). The next Sunday he appeared, Thomas being present, and convinced this doubting disciple of his resurrection (John 20:29.) He afterward appeared to seven disciples at the Sea of Galilee (John 21:1.) Then Jesus met over 500 on a mountain in Galilee, (Matthews 28:16.)

The above were some of the "infallible proofs" of His resurrection. The ministry of the Apostles and the disciples was based on the declared resurrection from the dead. We do not worship a dead, but a living Savior.

2. He gave his disciples adequate equipment to do their work. (Acts 1:4-5.) They were promised here Holy Ghost power. They were to tarry in Jerusalem until they were endued with power from on high. How weak we are when working in our own strength; how strong we are when endued with power from on high!

3. He gave his disciples the commission. (Acts 1:8.)

"Those whom Christ selected to be apostles expected to be given preferment; instead of which he gave them commands." The apostles were ambitious for places of prominence in the new earthly Kingdom. But Jesus informs them they are to serve. They were to be witnesses. The word martyr comes from the Greek word for witness.

"The light that shines the farthest away, shines the brightest nearest home." The Christian who will do the most to save a soul in China will do the most to save a soul at home.

At the famous battle of Trafalgar, Admiral Nelson wished to signal as follows: "England confides in every man to do his duty." The code officer told him there was no word in the code for "confides" and asked if "expects" would not do. And so the British navy was signaled: "England expects every man to do his duty." That battle decided the naval supremacy of England. The work of saving a lost world Christ has turned over to his followers, and heaven confides in every man to do his duty.

J. P. TROTTER.

Grenada, Miss.

The opening of the third quarter of the session of the Southern Baptist Theological Seminary will take place on Wednesday, Feb. 2nd, which will be a good time for students to enter who are prepared to do so. New students should reach here if possible by that time, or as soon thereafter as they can. As the session's work is now arranged, students can enter at the beginning of any one of the four quarters and take up the work to advantage. The opening day of the third quarter will be the regular monthly missionary day. The principal address will be the opening lecture of Prof. L. P. Leavell, who will begin his work as a Seminary professor in the department of Sunday School Pedagogy during the third and fourth quarters. The subject of his lecture will be "Missions in the Sunday School."

All students who desire further information about the Seminary and the opening of the quarter will please write me.

Fraternally yours,

E. Y. MULLINS, President.

HOW ABOUT THE ORPHANAGE.

If you will ask your pastor he will tell you if he has read the letter sent out by the Board of Trustees. There are two things I want to mention in this article; first we want to express our appreciation of the Baptist Record in its effort to help the Orphanage by contributing one fourth of all money taken on the Record during the month of February. I hope our people will take advantage of this and in this way be helpful to the Orphanage, helpful to the denominational paper and more than all be helpful to themselves if you are not already a reader.

In the letter sent out to the pastors this week the Board of Trustees has made full explanation of the condition and the needs of the Orphanage. If your pastor forgets it remind him to read the letter to the church that all may know about it and then be sure to have a part in the special contribution for the Orphanage at your February meeting.

See if you as a reader of the Record cannot get someone else interested and get them to subscribe for the Record and in that way help the Orphanage to the amount of 50 cents. During the month of February every new subscription means a contribution to the Orphanage, a large contribution to his stock of intelligence in denominational work and a contribution for all future time to every denominational cause.

Hoping for a general line up in this cause, I am,

Yours truly,

J. R. CARTER.

The Religious Herald rebels against the recommendation of the Virginia General Association, and speaks from the heart in these words: "How in God's name can a liberty-loving soul cultivate a temper of indifference, an 'attitude of neutrality' in the presence of such outrages as have been inflicted on Belgium? Who is there among us that does not know that England and France and Italy, and even belated Russia, are fighting the battles of civilization, of human freedom, and that their defeat would be, as far as we can see, an unspeakable calamity to the race? President Wilson and the United States government may find it necessary for diplomatic reasons, and even for larger reasons, to keep this country in its organized and official capacity free from any entanglement with that great tragedy, but individually and personally, men with red blood in them will distinctly refuse and ought distinctly to refuse to cultivate 'the tone and attitude of neutrality.' We have great respect for the General Association, but there isn't a drop of neutral blood in our veins or arteries, and if we thought there was, we should promptly let it out."

The North Mississippi Sunday School and B. Y. P. U. Encampment will be held at Blue Mountain. Beginning July the 2nd and closing on the 9th. Let every pastor and Sunday School teacher, who can possibly do so, arrange to attend. We expect to have the best programme and the largest attendance in the history of this great encampment.

Sincerely,

T. L. HOLCOMB.

This is a fine paragraph from President Wilson, showing that his head is level and his heart right: "Law is a record of achievement; it is not a process of regeneration. Our wills have to be regenerated and our purposes rectified before we are in a position to enact laws that record those moral achievements; and that is the business primarily, it seems to me, of the Christian."

Rev. Isalah Watson, of Bryan, Texas, who has been a pastor and evangelist in Louisiana and Texas for twenty years, is open for meetings in Mississippi.

HEART-TALKS ON CHURCH FINANCES.

R. S. Gavin.

No. 4.

A SYSTEM THAT REALLY SYSTEMATIZES.

In the realm of church finances, there are theories galore, and to the invention of systems there seems to be no end. W. M. Burr—"Some of our popular magazines carry departments on church finances, with an expert in charge, whose business is to put out as many new methods of raising money as he can evolve from his own fancy, and to collect and put out as many as he can secure from others, sometimes offering a premium for the best suggestions."

And then, when you add to all these magazine-evolved methods all the various systems that have never been put into print, one wonders if there remains any further suggestion to be made *anent* the raising of church money.

The main difficulty about most of these systems, however, is this: After all, they do not systematize.

Any system that fails to systematize, is sure to demoralize, more or less, and result in more harm than good to the cause.

Therefore, one may rest assured that the simpler any financial system is, the more easily it may be worked. And the more easily worked it is, the more apt is it to really systematize.

To the question, "What is the best system for church finances?" the only correct answer is, "Any system that is right in principle, and simple enough to be easily worked and thoroughly understood by every member of the church."

The following system the writer has tried under various conditions, and his judgment is that it is workable by any congregation anywhere:

1. Let the church decide in conference that their church finances shall be systematized.

Of course, the chances are there will be some who will think it either impossible, or not worth while. But that fact need not discourage the others. As a rule, these non-progressives are in the minority, and their "opposition" will not amount to anything very serious.

It dignifies the whole movement by placing upon it the official endorsement of the church.

2. Decide on two budgets.

One for the support of home interests; the other for the benevolences fostered by the church.

Then add at least fifteen per cent as a margin.

2. Procure duplex envelopes.

These may be had of our Baptist Sunday School Board, Nashville, Tenn., at an unbelievably low price.

And they are almost an absolute necessity to the thorough systematizing of the finances of any church. Besides, they are as easily used in a small country church with monthly preaching, as in the large city church.

4. Put on the "every-member canvass."

The chances are the first one will be only a partial success. But the cause is a good one; and, if necessary, follow the first with others. See to it that every local member, at least, has the church's financial plan put before him and be given a business-like opportunity to make his subscription to both funds. Then, if those are found who will not work the church's plan (and likely such will be found), insist on finding what their preferred plan is, and, so far as they are concerned, adopt their plan.

5. Have a treasurer to keep books accurately with every member, making quarterly written reports to the church, and sending written statements of all arrearages to all delinquents the beginning of every quarter.

6. If possible, install in the building a treasurer's office. It takes but little space, and when properly located, it serves as a mighty "reminder" that God wants what we have promised Him.

Corinth, Miss.

Education Commission

Itta Bena.

This church is served by Rev. E. H. Garrett. A good crowd heard our claims and made a splendid offering. The W. M. U. is a live band, and fell in line with a good subscription.

Ill-Timed Howl.

The fare at a certain boarding-house was very poor. A boarder who had been there for some time, because he could not get away, was standing in the hall when the landlord rang the dinner bell. Whereupon an old dog that was lying outside on a rug commenced to howl mournfully.

The boarder watched him a little while and then said:

"What on earth are you howling for? You don't have to eat it!"

The above story reminds me of a good brother whom I heard "howling" recently about so many calls for money. Upon investigation, however, I found that his church has not made a contribution to any outside cause within the last five years.

How do the following clippings sound to the men and women of our denomination who are interested in Christian Education:

"Education must be controlled by Catholic authorities, even to war and bloodshed."—Catholic World.

"It will be a glorious day in this country when under the laws, the public school system will be shivered to pieces."—Catholic Telegraph.

"The public schools have produced nothing but a generation of thieves and blackguards."—Father Schaner.

"An imperfect and vicious system of education which undermines the religion of youth."—Cardinal Gibbons.

"I frankly confess that the Catholics stand before the country as the enemies of the public schools."—Father Phelan.

"I would as soon administer sacrament to a dog as to Catholics who send their children to public schools."—Father Walker.

"We must take part in the elections, move in solid mass in every State against the party pledged to sustain the integrity of the public schools."—Cardinal McCloskey.

Now, after reading the above clippings from Catholic papers would you condescend not to give some of your means for the advancement of the Kingdom of God in Christian Education?

May God give us His spirit to lead, guide and direct us to great victory.

Yours for God and righteousness,
W. E. FARR.

A Real Need.

The time has come when many of our young men and women seemingly do not care where they attend college. How are we to reach these? Our State schools have the best representatives that can be secured whose duties are to visit the public schools and agricultural colleges, get acquainted with the graduating classes each year, and keep in touch with these through the mails, and as a result they are landing hundreds of Baptist boys and girls in their institutions.

From the depths of my heart I believe that we ought to have a man in the field doing this very work, for I find that there are a great many men and women who say it does not make any difference where their children attend college, and unless we have some one to get in touch with these and put our claims rightly before them, we are going to lose, to a large extent, our Baptist boys and girls to other schools.

Did you read the editorial in the Baptist Record of January 13th on "Our Educational Crisis in Mississippi?" Brother Lipsy here has hit the nail on the head, and I hope that we will

become aroused over this great proposition as never before.

Here's hoping that we will soon have the liveliest man that can be secured in the field for our denominational schools. The sooner the better.

Your servant,

W. E. FARR.

NOT TRUE TO FACTS AND SOME OTHER THINGS.

In the last issue of The Baptist Record (Jan. 6th) there appears the following, "W. R. Cooper, enlistment secretary for the Delta, has visited five churches, held ten services, preached ten sermons, and traveled 849 miles. He has held three every-member canvasses, bringing Rosedale up from \$200 to \$300, Duncan up from \$300 to \$350, and Shelby up from \$550 to \$600. He has also put on six building projects at Moorehead, Tutwiler, Duncan, Doddsville, Delta City, and Tchula."

This paragraph would be fine if it were all true, but the facts show that at least part of it is not true. I do not know who sent in this news to our secretary, but whoever he was did not know the facts in the case or else was very careless in handling them.

I am in a position to speak on some things mentioned. Therefore, for as much as some have taken in hand to make a report of some things which have been done in this section of the State, even as I happen to know about some of them, for I have from the beginning had personal knowledge, it seems good to me also to set the facts forth as they are.

Brother Cooper has been to Rosedale, it is true, and has talked the matter of finances to the church, but has not, as I understand from the pastor, put on an every-member canvass, but the pastor himself and by himself canvassed the church in the interest of pastor's salary, and instead of reaching the high mark of \$300, the subscription for pastoral support stands at \$240, and the facts as to Duncan are these: The church building project was launched by the writer a short while after the church was organized by him (1913); that is, a subscription list was started and was carried on under their recent pastor, Brother Ousley, and my recollection is that the present pastor informed me that the church about one month ago voted to let the contract for the building.

There has been no every-member canvass except as made by the church under the directions of the pastor and his deacons which was completed one week after the above paragraph was written (January 9th). Instead of the church going from \$300 to \$350, it has gone from \$250 to \$300. Some of these facts I knew personally and of the others I have been informed by the pastor himself.

As to Shelby, Providence has so ruled that we have been deprived of the presence of our enlistment secretary in his official capacity. He has not been on the field here for any purpose for months and therefore he has not put on an every-member canvass, and to be plain, our subscription list for pastoral support has not yet been completed though the church voted to pay the pastor \$600 for the year 1916. The pastor's salary has stood at \$600 for the past three years, the first year of the three the church being aided by our State Convention Board.

I do not think that our enlistment secretary should be embarrassed by reports not true to facts and our State secretary wants only facts to give out to the brotherhood of the State, and I am sure that the Baptists of the State want only facts, and the pastors want some credit for what they do. Our enlistment secretary informed me that he is not responsible for the above error.

My resignation was offered to the church at this place which was finally accepted, and my successor is now on the field. During the three years I was here as pastor we have bought and

paid for two of the most splendid lots in town—one for the pastor's home and one for a new church building. We have a subscription list of nearly \$4,000 towards a new church building, which might have been built by this time had it not been for the financial crash in 1914. It is possible that our people have not sufficiently recovered to begin the building this year, but many of us hope so. The W. M. U., under the leadership of their president, Mrs. L. F. Gregory, has raised for all purposes more than \$1,000, which is a great work for so small a union as theirs.

We very much desire that the work will continue to prosper under the efficient leadership of the efficient pastor and his wife; their hearts are in the work and we believe it will. Also we are anxious that our work under our missionary may prosper as the Lord would have it, and throughout the State, but we would like the reports to be as clear of error as possible.

L. F. GREGORY.

Shelby, Miss.

THE WEEKLY PRAYER MEETINGS

Are we making the most of the prayer meeting hour? Spiritual vigor, no less than physical, depends upon exercise and nourishment. Let us make much of the mid-week service. The leader next week will find these excellent outlines helpful:

EMPHASIZING THE DEVOTIONAL.

R. L. Motley, D. D.

Cultivation of the devotional spirit is one among the most important things that should engage the attention of believers. Without it, at least three things follow:

1. A weakening of faith.
2. A lack of interest in things religious.
3. A waning of spiritual influence over men.

Being right in the sight of God and men, and doing service for the glory of God and the uplift of men is necessarily preceded by frequent seasons of devotion. Warmth and trustfulness of heart are essential to ripe fruitage in the life of any believer.

Religious devotions are of two kinds, viz:

1. Private. This kind was emphasized by the Savior both by precept (Matthew 6:6) and by example (Luke 6:12.)

2. Public. The people of God in all ages have engaged in public worship with greater or less appreciation of the privilege. While the origin of the modern mid-week prayer meeting is hid in obscurity, I am of the opinion that this meeting was designed to develop the devotional spirit in the believer. I would suggest, therefore, that, no matter what the theme may be, the leader of the prayer meeting should not lose sight of the devotional needs of the hour.

West Point, Miss.

Lovers of Fannie Crosby's hymns are delighted with her life-story as told in "Fannie Crosby: The Story of 94 Years" (price \$1.00). The history of many of her popular songs are given and stories of the good they have done. Sold by The Baptist Record, Jackson, Miss.

Quite a popular book for use this year with the Sunday School lessons is the "Twentieth Century New Testament," a translation into modern English. It furnishes light from a slightly different angle on the Scripture. Some pastors have been surprised to find that the congregation takes a greater interest in the Scripture reading when this is used from the pulpit with an explanation. An advertisement of the book will be found in this week's issue.

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word, which must accompany the notice.

EDITORIAL.

SECULARIZING EDUCATION.

In the beginning, or as near to it as we can reach, and for a long time thereafter, education was considered the offspring and the auxiliary of religion. The first schools and for centuries the only schools were those that taught the knowledge of God. This was true especially, but not exclusively, among the Jews. Among the Egyptians and possibly other people, religion was in the hands of priests and in some cases mostly for the priests. It abides eternally true that "the fear of God is the beginning of wisdom, and the knowledge of the Holy is understanding." It is the commonplace of history that education in every Christian country originated in the religious impulse and all education was meant to be Christian education. While the sense of citizenship and the necessity for producing intelligent men and women for the support and perpetuation of free institutions and a democratic government enter now largely into our educational ideals; it is doubtful if these alone, without the religious element, could preserve our schools from perversion and decay.

We are not here concerned so much about the preservation of the schools as about holding them true to the purpose that gave them birth. The caution that is needed is not primarily to the school itself nor to the men who are conducting the school, but to the people generally, that we do not lose sight of the real purpose of an education and its place in our life work. That a great agency for good can become a hindrance to it may be shown in the annals of the drama. Originally intended as a means of religious instruction to people who could not read and were dependent on the help of others, the stage has not only ceased to be a means of moral and religious education, but has come to be largely a snare to morals and the enemy of religion. It was perhaps not the first angel who kept not his first estate, and may not be the last.

This tendency to secularizing education may be seen at both ends of the business, in the school itself and in those that are seeking an education. The leaven works both at top and bottom. Some colleges that were once pronouncedly Christian have cast off any denominational affiliation and control, afraid to be reckoned sectarian, but not afraid of becoming secular. Others that have some sort of denominational connection become denatured as to religion and have just enough religious flavor to be ashamed of it, and to discredit it before the world. In too many cases the prophet's charge is true, "My people would have it so." They are demanding a "practical education," meaning by that not the making of a man, nor training for

the highest efficiency in life, but the shortest road to make the most money, simply a quick or easy route to make a living.

To be sure, we must be modern; it is worth while to be practical; there is no objection to knowing how to make a living; we must learn to relate ourselves to the needs and problems of our own day; and education of the right sort will fit us better for all these. But the education that is not under the control of the religious impulse, that is not rightly related to God will not do its own generation real service. We do not need to wear phylacteries and ecclesiastical millinery. We do not need to fill our catalogues with pious phrases or proclaim our sanctimoniousness upon the housetops; but we do need to have the whole atmosphere of our education saturated with the Spirit of Christ and this great modern engine of power sanctified to fitting men and women for their place and service in the kingdom of God.

There is a place and a necessity for the Christian college. Others may specialize in their lines and may even surpass us in them. Things material may loom large in the world's perspective and draw the multitude after them; but a great institution does not consist primarily of bricks any more than men are composed exclusively of mud. It is sometimes well to give men what they want; it is always right to give them what they need. The need of our age and of all ages is an "education in righteousness that the man of God may be complete, completely furnished unto every good work."

SELF-COMPLACENCY.

While eating dinner at a restaurant recently, we were impressed with the petty vanity of a girl about fourteen who was acting as cashier in the temporary absence of that official. She was pleased with her dress and immensely pleased with her hat, also with her fingers as she ran them over the keys of the cash register, without other object than to observe their form and nimbleness. She glided occasionally up and down in front of the long mirror behind the counter, always with her face half turned to the mirror, occasionally glancing to see if anybody else was properly impressed. She was just coming out of childhood and this was a period in her mental development. If she lives to be older, she will probably outgrow this weakness. In the meantime, she comes in for the compassionate criticism of her elders and perhaps cynical remarks of those near her own age. For the present she is of little practical use. There wasn't much attention to business and not much business to attend to. But then that didn't bother her—only when someone called her attention to a mistake in giving back a dollar in change when only fifty cents was due.

Individuals are not the only ones who become afflicted with this sort of self-complacency. Neither is it a children's disease, like chicken pox. There are communities that reach this point in development and generally halt there for a long rest. They are like a ship becalmed, "like a painted ship upon a painted ocean." The people organize themselves or petrify themselves into a mutual admiration society. Possibly some become petrified instead of petrified. It is a more serious matter when instead of an individual or a community, this disease of self-complacency takes possession of a whole denomination, and they spend their time in self-admiration and self-congratulation. Then not only do the people composing it suffer but the cause and the truth which they represent suffer.

This stage of development, for that is what it seems to be, is due probably to two things: to the possession of certain good qualities, or the attainment of a degree of prominence of which the possessor has become unduly conscious, and to ignorance of the attainments of

others. There is in all probability some ground for this self-consciousness which has become self-complacency. A really homely girl would hardly be afflicted with it. Nor would a pretty girl who had a well proportioned sense of the beautiful in those around her.

We have never been impressed with the charge of bigotry made against Baptists. It is due to a failure on the part of those who make it to appreciate the deep sense of loyalty and devotion to truth; the ability to distinguish the things that differ and to put the proper value on the things that are true. We can well afford to commend as loyalty what some others condemn as bigotry. But along with some others we are not free from the charge of self-complacency, or self-admiration. We take too much time stopping to look at our achievements and pointing out the proud eminence we have attained. We count our numbers and announce that we are more than them all. We point with pride to the walls about Jerusalem, our doctrines; and our bulwarks in schools and orphanage and progress in all missions and benevolence, forgetting the truth that one of our own secretaries has told us that we have more education than the Presbyterians and more ignorance than the Methodists. Another one of our great men has said that Baptists have nothing to be proud of—not even their doctrines, for we have nothing that was not given us of the Lord and be found in the New Testament. When we boast of our great institutions and accomplishments, there will be some who will smile, perhaps others laugh, and maybe others who will sneer when they tell us that we are near the bottom of the list in our per capita gifts to benevolence and in the proportionate number of young men and women in college. Does it make us angry when we look in the mirror? If we don't like what we see, let us not break the mirror, nor anathematize it, but let us begin to improve our looks.

There is nobody whom the Lord has blessed as He has the Baptists. He has given them the truth and the love of it, that ought to make us deeply grateful and intensely loyal. But it ought to do more than this. It ought to fill us with a holy enthusiasm to glorify Him and to minister to the world's needs. There ought to be corresponding sacrificial effort to spread the truth and sacrificial giving to make our schools the best and our missionary and benevolent work the most far-reaching.

SELF-SUFFICIENCY.

Self-complacency is the outward evidence of an inward weakness. Self-sufficiency is the highest evidence, the final test, of inward strength. It is the ability or power within to meet adequately and successfully any outward condition. Because the conditions may change from time to time, and the demands may differ widely in their nature, this self-sufficiency may then be equivalent to versatility. But it is more than versatility; for while the latter is the ability to do many things well, self-sufficiency is the ability to meet any emergency that may arise. It is the sense of independence of outward assistance and the victory over outward circumstance. It is a call to the man within which responds with a ready "Here am I." It is the summoning of the will to conscious assertion of itself. It is the refusal to be carried in others' arms, or even to lean on others' arms which a child feels when he decides to walk alone, and the man asserts when he declines the help of friends.

We come into this world the most dependent of creatures, but it is an unnatural and hurtful thing to remain dependent. We come into the kingdom of God as babes in Christ, but it is impossible to attain to the mature man, the measure of the stature of the fulness of Christ if we continue to be treated as infants, or if we are willing to be coddled and carried as babes. It

is bad to be in anybody's leading strings, however strong or capable the leader. The stronger the leadership, the weaker may become the man who is led. Many a man or woman has become weak through too much dependence on a pastor or too strong attachment to an evangelist who had been a blessing to them.

Paul writes to the Philippians: "Not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do." They were in danger of too much Paul, or too much dependence on him. Even Jesus said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." Of the Comforter, He says, "He has been with you and shall be in you." It is this inward help that makes strong when the outward help is taken away. "He shall be in you." "It is God that worketh in you to will." Paul prays for the Ephesians "that Christ may dwell in your hearts." To the Colossians he says that the riches of the glory of this mystery is Christ in you the hope of glory."

The individual Christian, the local church and the whole denomination must be equipped from within. It is in this way that "temptations lose their power," that daily duties become possible of performance and that the tasks of world-wide missions, education and providing for the sick and the orphans, find us ready for them. We not only say we must work the works of Him who sent us, but also, "I can do all things in Him that strengtheneth me."

WHAT BAPTISTS BELIEVE CONCERNING THE CREATION AND FALL OF MAN.—

Introduction. Importance of the subject.

1. It is important as a matter of history.

a. A complete history of man demands knowledge of his "Original State."

b. A complete history of man demands knowledge of his "Fall into Sin."

2. It is important as a matter of doctrine.

a. Soundness on the doctrine of the Creation and Fall of man is essential to soundness on the doctrine of Redemption.

b. Knowledge of the Creation and Fall of man is vital to his knowledge of his present relation to God. In view of these facts Baptists expressly believe:

I. That Man was created in holiness under the law of his Maker.—Gen. 1:27; 1:31; 2:16; Acts 15:26.

II. That Man by voluntary transgression fell from that Holy and happy state in which he was created.—Gen. 3:6-24; Rom. 5:12.

III. That in consequence of this fall mankind are depraved.—John 3:6; Rom. 5:15-19; Rom. 8:7; Ps. 2:12.

IV. That all mankind upon reaching the age of accountability, become sinners.—Gen. 6:12; Isa. 53:6; Rom. 3:9-18.

V. That man by nature is utterly void of that holiness required by God's law and therefore under just condemnation to "Eternal Ruin."—Gal. 2:1-3; Rom. 1:18; Rom. 2:1-16; Gal. 3:10; Mat. 20:15.

VI. That man, before God, is without defense or excuse.—Gal. 3:22; Ezek. 17:19-20; Rom. 1:20; Rom. 3:19.

J. R. G. HEWLETT,

Charleston, Miss.

Have you forgotten your Sunday School helps for 1916? The Baptist Record, at Jackson, Miss., sells all of them: Peloubet's Select Notes, \$1.00 net, \$1.10 postpaid; Tarbell's Teacher's Guide, \$1.00 net, \$1.10 postpaid; Arnold's Practical Commentary, 50c net, 60c postpaid; Torrey's Gist of the Lesson, 25c postpaid; Coon's Self-Pronouncing Vest-Pocket Sunday School Commentary, morocco, 35c postpaid; cloth, 25c postpaid. Send your order now and get the full benefit from the books.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

THE COUNTRY CHURCH.

One of the most important factors in our denominational life today is the country church. We have over twelve hundred of these churches in Mississippi. They are the feeders for our city churches. They are the recruiting ground for the ministry. They are the bulwarks of orthodoxy.

But if these churches are preserved it must be through the leadership of the men who pastor them. The country is feeling the thrill of the new movements. Methods in farming are changing. The school system in the country has been made over. The country is going through a new birth.

A Card Index System.

Did you ever hear of a card index system in a country church? Well, such a system has been put on by an enterprising country pastor. He has the whole membership carefully entered in an up-to-date system—and it is more than a religious rating, too, that he has given his people.

Sure enough country people are these whose names, together with many facts and figures, are on the card that fill the pastor's files, for Harmony is a real out-in-the country church.

Community Improvement Bands.

Five years ago the pastor took charge of the church. He believed that the annual call was unscriptural. (It would be good exercise for some one to hunt up the Scripture for an annual call). He went to Harmony to live as pastor.

Apparently the people had expended so much energy in building the church house that they did not have enough left to attend services in it. This happens very often. There was no community spirit. No one seemed conscious of any particular reason why he should be proud to live in Harmony neighborhood.

When the pastor saw the slim showing at church the first service, he immediately asked himself, "Why?" There was a reason, and he as a good pastor, was not willing to let the matter pass without knowing the reason. (A good line of investigation for every pastor).

He noticed that after a rain it was almost impossible to get to the church. There were no roads. He knew that the people could not be proud of a country that was as unkept as this country was, and he knew, also, that a man's general attitude towards the country in which he lived would affect his attitude towards his church, for the church is a part of the community life.

This led the young preacher to conclude that it would conduce to better travel—both here and hereafter—if religion could somehow work itself out in the daily life of the people and tell for good on the whole life of the community. A religious people ought to make their country fit to live in. But the preacher did not turn to politics, suffrage and song; but he did turn to pick and shovel and scraper.

A mass meeting was called. Sufficient work was pledged to work the roads for two miles each way from Harmony church. They made, as every community ought, the church the center of their community life and spirit. Next, all the roads were dragged. The boys were organized into road-dragging clubs. Concrete culverts were put in, and soon Harmony neighborhood had twenty-six miles of good roads, and Harmony church was packed with people at every service.

Did good roads do it? No, that was not it, but a practical religion that became self-respecting when it began to translate itself into community service, did it.

A Plat of the Community.

In all his work the pastor has studied his people. Pointing to a plat hanging in his home, he said:

"I want to emphasize the importance of every country pastor's having a plat and a survey of the community. There in the center you will see the church. All these other dots over the plat represent homes or school houses. Notice the number corresponding with those on the cards in the index. There is a card for every map, woman and child.

"Do you know what all this teaches me? It has put me so in touch with these folks that I know a great deal more about them than they think I do. I have come to be so close to them that I know their financial and economic standing as well as their religious leanings—I know even their politics. I have learned to know whether they are interested in public roads and how strong is this interest; whether they are for or against good schools; whether they are renters or owners; how they farm; whether they plant tested seed corn; resort to the dust mulch in time of insufficient rainfall, or cultivate their corn as if they were making sweet potato ridges.

"Yes," he went on, "I also know whether they breed good stock or scrubs, and if the stock is registered or pure bred. I know the breed and can direct a possible buyer to the farm where he will be likely to find just what he wants. But let me say right here, that there are precious few scrub animals eating Harmony grain or grass, and fried chickens are not the only good ones to be found on these farms."

Young People Organized.

"The young people are organized both for sport and service. And the organization centers in and around the church. And why should not the people's life, in all of its interests and functions, center around the church?

"I differ from the man who scouts the idea that there is no place for sport in the life of the country boy or girl," says the pastor of this church. "I believe in plenty of good, healthful, clean sports. We even have a gun club. The young women have their organizations. The young men have a brass band which has made chautauqua engagements in nearby towns. And there is a baseball nine. But in all our play or work, we play and work to the glory of God. Cigarette smoking and profanity suspends one from membership in any of our clubs. And, what do you think? There are no cigarette smokers and swearers among our boys and young men."

Produce Clubs.

When asked about missions and benevolence, the pastor said:

"We have settled that matter long ago. You see our people haven't much money, but they raise a great deal of all the things grown on the farm. I soon saw that they could give largely if they were allowed to give of the things they had.

"First of all, I organized the boys into corn clubs. We joined the State organization, but it was understood that our corn was for the Lord. And what was more, since our corn was for the Lord, it was obligatory upon us to make it the best. Harmony could not afford to let any other community beat her. My, how the boys did take hold of it!

"Then, I organized produce clubs among the members. I started out something like this:

"At the Saturday meeting I said, 'Brethren, we take regular collections each month for missions and other objects, but the amount is so small that I am frequently ashamed to send it in. We can do better than this; we must do

(Continued on page 7)

THE BOOK

GENESIS.

By Jno. T. Christian, D. D.

The question may be very pertinently asked, "Why have we such a book as Genesis? What does Genesis teach in contradistinction to the other books of the Bible? What 'instruction in righteousness' can we get from this book?" The key to unlock its treasures, says Dr. Christian, is found in the first phrase, "In the beginning." It is a book of beginnings.

1. First, the beginning of the creation of the heavens and the earth and of animal life. A child looks upon the earth with its wonderful activity, into the solemn heavens with its silent grandeur, and the question involuntarily springs into the mind, "Who made these things?" Infinite wisdom was never more manifest than in the first verse of the Bible, "In the beginning God created the heavens and the earth." If we ask tradition of this matter confusion is worse confounded, and the reply of history is as deep and silent as the grave. It is true that science boldly speaks; but the utterances of one school are immediately contradicted by those of another, equally distinguished, and we are left no place upon which to rest our feet.

Moses begins Genesis and John his Gospel with identical expressions; but they mark periods separated by infinite eternities. John starts from the beginning of eternity with Christ as none other than the eternal God. Moses speaks of the beginning of time, and time is only a fragment of eternity.

It was a popular doctrine of the ancient philosophers that this world had always existed. But the Bible and science are alike against this view. This universe began in time, and must end in time. It had a beginning, it must have an end. The word of God does not say that this world was made out of nothing. The body of man, as well as all matter, is a revelation of God himself. There is a seen and an unseen world; and the creation is the making seen that which was before unseen. There is invisible moisture in the atmosphere, and by a fiat of God the cloud appears; there is the unseen electricity, and by a like fiat it flashes into lightning. Fine is that saying of Longfellow's "Hyperion:" "His thoughts were twice-born, the thought itself, and the figurative semblance in the outer world. Thus through the quiet still waters of his soul each image-floats double." So I suppose God evolves matter from the unseen forces of himself. Creation out of nothing is a myth of many minds, honest, no doubt, but mistaken. Creation is the act whereby God makes manifest or reveals Himself.

2. This book tells us of the beginning of man. Man is composed of two parts, body, and soul or spirit. As much as this account in Genesis is derided it remains an incontrovertible fact that the body is made out of the dust of the earth. It is from the dust and it must go to ashes. Yet it is of marvelous workmanship. Lord Herber said that a student of anatomy could not be an atheist. "The body is the gravest miracle of nature." But the soul is made in the image and likeness of God. It was Emerson who beautifully said: "O, rich and various man, thou palace of sight and sound, carrying in thy sense the mornig and the night; in thy brain the geometry of the city of God; in thy breast the power of love and the realms of right and wrong! Who shall set a limit to the influence of a human being?" There can be but one explanation of the origin of man—God made him.

3. It tells of the beginning of nations. The book of Genesis antedates all human history by thousands of years. In it is found the first ac-

count of nations. National life began in the family relation; and it is not too much to say that every nation that has protected and guarded the home circle has been prosperous. Cain is the first man who began to build a city and lay the foundations of government. Within the compass of ten verses (4:16-26) we read of the building of cities, of the laying out of farms and the acquisition of property, of the beginning of mechanical arts and the manufacture of metallic weapons, of the rise of music and the cultivation of poetry. Did it every occur to you that all of this was in the family of Cain? Yes, in the family of the man that God had pronounced a vagabond upon the earth. It is to teach us that God will not bless a dead uniformity and want of enterprise even in his own people, while he will sanctify honest toil in whomsoever is willing to work in the quarries of life. From this starting point the book of Genesis marks the beginning of almost all great nations of earth.

4. The beginning of races. A question vastly more perplexing than the beginning of nations is the origin of the races and languages of earth. Around this question have raged some of the fiercest battles, and some of the most diverse opinions have been held. When once the Bible account is accepted we have a starting point. God "made of one blood all nations of men to dwell on the face of the earth." Until the flood one language was used by all. The three sons of Noah and their descendants began to build the tower of Babel, and in the midst of their work their language was confounded and they were sent abroad to people the earth.

5. The beginning of sin. The book of Genesis tells the story

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden."

God is not the author of confusion or sin. He made man pure, upright and holy. He was perfect as regards law, with the power of choosing evil or good. This will-power made him a moral agent. A tree was placed before him, and of its fruit he should not eat. In this age, after hundreds of years of moral and intellectual development, such a test might be considered absurd. God suits his requirements to the capabilities and surroundings of men. Concrete terms must be learned before we can understand abstract ideas. God required the great principle of obedience in the form of an object lesson. The form has varied in almost every conceivable manner, the principle has remained unchanged. Obedience is the crown grace of all others. There is no such thing as absolute liberty in the universe. The truest liberty is that which is founded on obedience. Here God placed it in Eden, here it must forever rest. God created man free, under law; man through the tempter fell and sin and destruction entered the world. Sin is from the darkest region of hell. God did not create evil, but He permitted it that his own bright glory and eternal goodness might be manifest. Man without sin would have been devoid of knowledge and experience; and his highest conception of obedience would have been a physical act. God would have been known as great and good, but the glorious star of mercy would never have arisen. God permitted sin to abound that grace might superabound. Darkness prevailed that light might break forth; chaos was wild and deep that order might be high and glorious; death came that grace might reign through Jesus Christ unto eternal life.

6. The beginning of religion. The sin of man was born in Eden; a cross was erected among its trees; a flaming sword drove the man and woman from the garden; without the gate an altar was built and a smoking sacrifice proclaimed worship to God. The curse pronounced upon the serpent gave hope to man. Here was the birth-place, the origin, of religion.

In Genesis we find the foundation principle of almost every doctrine of the Bible. Not the

fulness of the Gospel of Christ, but the beginnings. The shining out of darkness of that light which shineth more and more to the perfect day. Abraham saw enough to make him the father of the faithful, "But," says Christ, "he longed to see my day." It was the burning of a lamp in a squalid place, it was the outline of a picture, a revelation of the revelations which should come.

Look for a moment at some of the revelations and only picture to yourself with what astonishing power they must have fallen upon the world. Some of them are: The necessity for the atonement for sin and the need of a personal Saviour, justification by grace through faith without the deeds of the law, the belief in an immortal life with some hopes of a resurrection, the wrath of God upon evil, the holy Sabbath with its privileges, and so with many other foreshadowings, hopes, and desires. Here also we find the beginning of the wonderful nation of Israel. Western civilization culminated in the Greek. Eastern civilization found its culmination in Israel. They worshipped not the form but the substance, not the grace of action, but the true and living God. And here in Genesis is the beginning of those providences which culminated in the coming of Jesus Christ.

This was the beginning: what shall be the end? How exalted our privileges when we remember that we live not in the twilight but in the noon-day gladness of the new dispensation.

THE SIGNIFICATION OF CIRCUMCISION.

E. L. Wesson.

In Colossians 2:10-11, we read, "Ye are complete in Him, who is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

Judging from all of Paul's epistles, it seems that his hardest fight was to keep the converts from heathenism from becoming slaves to Jewish ceremonialism. He confronted the corrupting Judaizing teachers and their teachings everywhere He went. They seemed to follow him. This was because Jews lived everywhere he went, and because he was himself a Jew and used the Jewish Scriptures. When he turned the heathen from idolatry he turned them to the God of the Jews, and placed in their hands the Jewish Bible. That gave to the Jewish teachers who longed to overthrow Christianity an open door, to the ear of the heathen converts, and they always used it.

Added to this was the sad fact that some Jewish Christians still held on to some of the ceremonies of the Jews as binding upon those converted from heathenism to Christianity. This is clearly shown in Acts 15:1. Paul seems to have had a specially hard time with such teachers at Colossae. But it is good for us that he did, for it was that which gave to us the clear teachings of the epistle to the Colossians.

In our text we find the same old question that they had up at Antioch, concerning which Paul and Barnabas were sent to Jerusalem, and which brought about the first Church Council of which we have any record. Read all of Acts 15. We learn from the discussions recorded in that chapter that the Jews had come to hold that circumcision was essential to salvation, and that, therefore, they thought that even Christians had to be circumcised in order to be saved; and some of the professed Christians held that view. It was that class of teachers that everywhere followed Paul and subverted the faith of some of the Gentile converts.

It may be well to state just here that one of the greatest hindrances to the progress of Christianity has been the desire and effort of many to hang dead ceremonies around the neck of the gospel of Christ. Somehow men seem to want to magnify ceremonies into sacraments. Ceremonialism seems to be specially soothing

to the awakened consciences of those who have never seen Christ by a living faith.

In our text the apostle starts out with the statement, "Ye are complete in Him," which is equivalent to having said, If you are in Him you need nothing more to complete your salvation. That being true, they did not need circumcision as in any sense a means of salvation. Then he tells them that in Christ they received the circumcision made without hands. That in Him they put off the body of the sins of the flesh by the circumcision of Christ. He was actually cut off for their sins. Cut off in the very midst of life, and through becoming His own by faith they received the circumcision made without hands—"the putting off of the body of the sins of the flesh."

This brings out the signification of circumcision so clearly that it will be well to study it right here. All know that circumcision was a fleshly rite, which consisted in cutting off the foreskin of the male descendants, also of the servants and adherents of Abraham. This was intended, primarily, to mark the descendants and adherents of the great founder of the Jewish people. But that was only the earthly purpose of the rite. Its real signification was spiritual, and the spiritual signification is the thing that concerns us. Our text clearly shows that the rite was, religiously speaking, strictly symbolic. It symbolized "the circumcision of the heart"—"the putting off of the body of the sins of the flesh." Moses taught this in Deut. 10:16, when he said, "Circumcise the foreskin of your heart, and be no more stiff-necked." Jeremiah taught the same thing when he said, "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and Jerusalem."—Jer. 9:26; Deut. 30:6; Rom. 2:28-29. All of these words were spoken to Jews and, it seems, ought to have shown them that the fleshly act of circumcision had no virtue in itself, but was symbolic of their real need—the circumcision of the heart. Paul saw this, therefore said, in substance, to the Colossians: When you believed in Christ, you received the real circumcision, the thing symbolized by the fleshly act—the spiritual putting off of the body of the sins of the flesh. Why then do you want to be fleshly circumcised? Surely, it must have been the failure of the Jews, who professed to be Christians, yet held on to circumcision as a needed rite, to see this spiritual, symbolic, significance of the rite that made them constantly wanting Gentile converts circumcised. Let us concede their honesty; for that helps us to see that the apostle did not fail to correct people in error because they were honest. Some think that because people are sincere and honest in their beliefs we should not say anything against their teachings. This whole epistle rebukes such folly.

This text clearly shows that the thing signified by circumcision, "the circumcision of the heart to the Lord" is received by everyone who believes in Jesus Christ, and that having received the thing symbolized no such one needs to receive the symbol and Galatians 5:1-4 shows that for one who professed to have received the circumcision of heart, the thing symbolized by circumcision of the flesh, to go and be circumcised in the flesh was equivalent to going back on grace and depending on law for salvation.

This text also brings out clearly the fact that circumcision of the flesh being symbolic of something to be, that is, a type in symbol, naturally comes before the thing symbolized. It was given to Abraham as a sign of the faith which he had before he was circumcised, but it spiritually symbolized the spiritual putting away of sin by the cutting off of Christ. (See Dan. 9:26.) Therefore when the thing symbolized had been accomplished in Christ, and received by faith in Him, it was a perversion of the purpose of the rite for Christians to receive it. Clearly, circumcision spiritually signified something to be, therefore should never come after the thing to be had been received.

In the twelfth verse the apostle tells them that they had been buried with Christ in baptism and raised up with Him through the faith of the operation of God, who raised Christ from the dead, which in its connection is the same as saying, What more do you want? Baptism signifies death to sin and resurrection to life in Christ. What more could they desire. Then in verse thirteen he tells them that they were dead in the uncircumcision of their flesh, and that God, while they were in that condition, quickened them together with Christ, and forgave all of their trespasses; Why then should they want to be circumcised? Then in verse fourteen he tells them that Christ blotted out the handwriting of ordinances which were against them, nailing it to the cross; Why then should they want to go back to that old handwriting again. This was strong meat for converted heathen, but God had it given and we now feed on it.

Incidentally this text shows that baptism and circumcision do not have the same spiritual signification. Circumcision symbolized something yet to be—the cutting off of Christ, and the circumcision of the heart of those in Him; while baptism symbolizes something already done—the death, burial, and resurrection of Christ, and our death to sin and resurrection to a new life through faith in Him. Neither ordinance was ever intended to be procurative but declarative. Symbols are never procurative. Circumcision of the flesh did not procure circumcision of the heart. This we know because Stephen, in Acts 7:51, called the Jews, who had all been circumcised in the flesh, "stiff-necked and uncircumcised in heart and ears"; and both Moses and Jeremiah commanded those who had been circumcised in the flesh to circumcise their hearts unto God. Neither does baptism procure anything. This we know because Paul in Hebrews 10:22 puts "having the heart sprinkled from an evil conscience" before "having the body washed in pure water." We know this also because it is written, "The blood of Jesus Christ cleanseth us from all sin." Baptism symbolizes cleansing from all sin by the blood of Christ, but it procures nothing. It is "not the putting away of the filth of the flesh, but the answer of a good conscience." The heart is purified by faith—Acts 15:9, and we symbolize that fact in baptism, therefore this symbolic washing must come after the cleansing. We are saved by the "washing of regeneration and renewing of the Holy Ghost, Titus 3:5, and this is shed on us abundantly through Jesus Christ, Titus 3:6, and not through any ordinances whatever."

The Twentieth Century New Testament, which was translated and edited by an old Episcopalian scholar, translates Hebrews 10:22 this way—"Having had our hearts, once for all, sprinkled from consciences oppressed by sin, and our bodies bathed in pure water." Circumcision was mighty significant in its place, before Christ "put away sin by the sacrifice of himself," but wholly out of place, and false to its symbolism if placed after cleansing by the blood of Christ. So baptism is beautifully significant in its symbolism after we have received "the washing of regeneration and renewing of the Holy Ghost, but out of place and false to fact if placed before that.

DEPARTMENT OF CONVENTION BOARD.

(Continued from page 5)

better. I am going to suggest a way by which we can do something worth while, and then let you talk about it.

"Suppose after every fourth Sunday, we get a wagon, or maybe two wagons, and let all our members have a chance to put something in to send to town, to be disposed of and the proceeds divided proportionately between the interests fostered by our denomination. Brother Hall, a good Baptist merchant in town, I am sure, would be glad to turn the produce we send him, into money for us. Brother Stringer, you would furnish us a wagon, wouldn't you? There, I knew you would. Brother Wood says he will

furnish another, if necessary. Johnnie Jones, will you drive one of the wagons? I felt sure you would, and you can get another boy to go with you. There ought to be two boys to each wagon.

"Let every home give a barrel of corn, a bushel of potatoes, or peas, a side of bacon, a ham, a shoulder, or a jug or syrup. The sisters can put in butter, eggs or chickens. I believe we can make up two wagon loads every month and never miss it."

"I then appointed a committee whose business it would be to see to the sale of the produce collected and the distribution of the money. We decided in conference that we would be governed by the action of our State Convention in this matter. I see that the apportionments this year for State, home and foreign missions are: \$45,000 for State missions; \$25,000 for home missions, and \$35,000 for foreign missions. This gives us the basis of 42 per cent for State missions, 25 per cent for home missions, and 33 per cent for foreign missions for this year's work.

"This committee was known as the Produce Committee. They were to write to our Corresponding Secretary, J. Benj. Lawrence, Box 443, Jackson, Miss., for tracts on all the missions, to be distributed among the members."

Business Methods.

"It is necessary to do things in a business way, so we have a meeting of the club about the middle of each month. We also keep a list of everything given to the drivers. A list of sale is also kept by the committee, disposing of the produce. This is entered in a book purchased for that purpose, and kept as a part of the records of the church."

The Acre Agreement.

"We have also organized what we call an acre agreement plan which has proved very effective in securing finances with which to run the church. There is a pledge, or agreement, and most of our members have entered into it enthusiastically.

"The agreement is as follows:

"We, the members of the Harmony Baptist church, agree among ourselves to enter into the following compact, looking to the better financing of our church in its work for the kingdom:

"1. Each person signing this agreement pledges himself to plant at least one acre in either corn, cotton, oats, potatoes, or some other marketable crop; to cultivate and gather the same.

"2. The above produce shall be turned over to the Produce Committee, appointed by the church, and each person shall be receipted for what he gives by weight or measure.

"3. The committee shall then dispose of this produce and shall credit each person on the books of the church with the amount of his produce and the kind of it, and with the money that it brought when it is sold.

"The church shall adopt the percentage basis as figured out by the Baptist State Convention Board, and all funds shall be divided on that basis."

The Meaning of It All.

"Do you want to know what this campaign has meant to Harmony Church and community? Has it paid in dollars and cents? Well, I should say that it has! There is no longer an exodus from the community; instead several families that had moved to the cities, where they might enjoy modern conveniences in the home, have come back to the country and built new houses, or provided the old ones with modern conveniences. Large holdings are being cut up, farms of from 80 to 160 acres taking the places of half-sections or sections. And the small farm well tilled is paying and land is worth three and four times as much as it was before."

If every country church in Mississippi would adopt this method of work, it would mean a new Mississippi, a new country. And it would mean, above everything else, that our Lord Jesus would be glorified and His kingdom built up.

Let every pastor interested in this movement write us at once for further information.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR. Jackson
Young People's Leader.
MISS MARY RATLIFF. Raymond
College Correspondent.
MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.
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A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

CONSECRATION.**The Needs of the Day.**

The promise, "Ye shall receive power after the Holy Ghost is come upon you."—Acts 1:8.

The restoration of the kingdom will not be accomplished for you, but by you. "For the kingdom of God is within you."—Luke 17:21.

Power may be translated "Efficiency."

Grant this efficiency, O Lord, to your secretary, recording secretary, and all officers in Baltimore.

Notice!—Apportionment cards are sent out after the W. M. U. meeting during the Southern Baptist Convention; not after our State meeting.

Watch next week's page. It is to be devoted entirely to the Sunbeams and the Royal Ambassadors.

February is the month for the Training School fund.

This letter was sent to the society at Hazlehurst from little Marie Maness, Ponca City, Okla. She is the seven-year-old daughter of a frontier missionary.

"Dear Ladies:—I like the things you sent me. I want to thank you for the things. I like you better than Santa Claus, for you sent me better things. With love, from
"BESS MARIE MANESS."

To Associational Superintendents.

Will not each one of you read the letter on today's page from Mrs. Ellis to her sisters in Lebanon Association? Are you sending out a similar letter to your association? I trust each of you will do so, if you have not yet; and please do not fail to impress upon each woman the great need of our remembering the Training School during February. Mrs. Ellis is sending out a special plea for this object.

The literature for the March Week of Prayer has not yet reached us, but we hope to have most of it out by the time this copy of The Record is read. It is our earnest desire to have every society observe this season. We shall endeavor to have the literature in your hands in plenty of time.

Beloved, read the notes from the societies who observed the January week. We have space for only a few this week, but others will follow. Note that in each case the spiritual blessing is regarded as the supreme good. Let not one of us deny ourselves of these seasons of refreshing.

The last week in January is devoted to our Judson fund. Some of our societies have come up nobly with this apportionment, but many of

us have not yet made a report of what we have done or intend to do. Remember how earnestly our Miss Mallory pleaded with us to do our part toward this fund, and let us not be found lacking.

And just here we cannot refrain from mentioning the Training School enlargement. We are more than fifteen hundred dollars behind—and May is creeping, creeping upon us. Sisters, cannot some of you hear the Master calling to you to do big things in an individual way for our girls, who are so longing to prepare themselves for better service in His kingdom?

As has been before stated, Miss Imogene Scarborough goes to Africa as one of our very own missionaries. She goes, not on the sum the State at large agreed to raise at our State W. M. U., but on the salary raised by one of our societies—that of Lyon in Sunflower Association. Of course we claim Miss Scarborough as ours, just as we are proud and thankful to claim Lyon Society as ours; but, sisters, do not let us get a false impression and "rest upon our laurels" ere we have plucked them. As a State, we have not yet raised our sum, by over three hundred dollars. Remember the pledge you made at Hattiesburg, and hasten it in, that we may get another on some field early.

January Week of Prayer.

From the Summit Society: "We observed the first week of January as our week of prayer and self-denial. We met every day and quite a number never missed a meeting. We would not fail to observe the whole week for anything. We have found that it means so much to us, in giving us information and broadening our interests and deepening them; and best of all the sweet fellowship it brings about with each other, and the close touch with our dear Savior. We are better fitted in every way to go on with the year's work."

From Gulfport First Church Society: "I am so glad to tell you that our society observed the week of prayer for the first time, I am sure, in several years. We held three meetings; they were well attended and a new interest was aroused in the work. We feel much encouraged over the results. Our Christmas offering was \$10. Last year it was only \$3.10."

From Silver Creek Society: "The January week of prayer has already meant much to our society. We feel better prepared for our year's work."

From Collins Society: "The Collins W. M. S. has just closed the week of prayer services. From every standpoint, we think it was the best we have ever had. The daily attendance was good, interest fine, and the offering more than it has ever been before. We feel that we received such a blessing spiritually that, on account of it, we shall do better service all this year."

From Merigold Society: "We have had a fairly good attendance at our Week of Prayer services, and feel that it has been helpful to us, and hope we will help others."

When the convention met here in November, we learned from Dr. Love, our foreign mission secretary, that there are many young women, already prepared to go as missionaries, whom we cannot send out, because we have no money with which to pay their necessary expenses.

We have been for so long praying to the Lord to "open the doors of China" and the rest of the heathen world; we have prayed "The Lord of the harvest to send forth more laborers into the harvest;" now He has done both these things. He has graciously answered our prayers; the doors are open, hands across the sea are stretched out calling to us, "Come over and help us!" the choicest of our young men and women are ready to go, and now the responsibility is on us. Shall we send them, or shall

we let the millions die without knowing of our blessed Savior?

Those of us who met at Hattiesburg for the convention, decided that by God's help we would send out at least one. During the convention we got enough money promised to assure us that this could be done. If we send this missionary out, we cannot send her for just one year; and so each association has taken it up and is trying to see how many societies will pledge a dollar or \$2.50 or more to be given every year for several years. Will you put this matter before your society and see what you can do, and let me know as early as possible?

We are anxious for our associational superintendent to organize as many new societies as possible this associational year. In order to do this, will you please send in \$..... or as much as you are able to help pay postage and her traveling expenses.

Each member of each society is also asked to give ten cents per year to the literature fund. This fund is used to publish useful tracts and information to be distributed free among our members all over the State.

We beg in the name of the work, and for the sake of Him who did so much for us that you send in your quarterly reports.

The first quarter of our work begins in November, therefore, one report should be sent in to Miss M. M. Lackey at Jackson, one to Mrs. B. S. Shinn at Laurel on the last of January, another to each of these the last of April, another the last of July, and the last one before the convention should go in the last of October. If you feel that you have little to report, write any way, and tell that you have met or have not and ask for some help and encouragement.

If you have not a copy of Miss Lackey's little book called "Ideals," send a card to her at Jackson and ask for a copy. It will be such a help to you. Also write and ask her for report blanks if you have none.

Let us all pull together and make Lebanon Association the best in the State.

Yours in the work,

MRS. ANNIE ELLIS.

GOOD NEWS FROM THE BAPTIST MEMORIAL HOSPITAL AT MEMPHIS.

A year ago nobody could have believed it! Then the prospects were encouraging, because Mr. E. A. Jennings had gone to work to make the Hospital a success; but no one dreamed that he would outdo himself so far and make such a glorious report as was made to the Trustees at the recent annual meeting.

Some Figures.

Patients treated in 1915	3,235
From Tennessee	1,332
From Mississippi	1,034
From Arkansas	268
From other States	601
Amount of charity work done	\$20,000
Amount of reduction of debt (in round numbers)	\$40,000

At the present writing the Hospital is crowded and is increasing in popularity and efficiency every day. Mr. Wilkes has wrought economical and wisely as manager at a salary of \$75 per month. His work has been so very acceptable that the Trustees unanimously and enthusiastically made him superintendent with an increased salary. He now receives \$150 per month. Mr. Jennings, Mr. Dockery, Mr. Gates and Mr. Brown have served as the supervising committee without salary, and there is no way of estimating the splendid work they have done. Now for another wing to the building. It is much needed. It will cost \$125,000. Memphis and Shelby county will raise half of the amount. Tennessee, Mississippi and Arkansas will be expected to raise the remainder. Will not all the people help? The favor of God is upon the work.

Very truly,

A. U. BOONE.

TWO WORD PICTURES.

Ingersoll's Enconium on the Bottle of Whiskey Sent as a Christmas Gift and Dr. Buckley's Paraphrase of It.

It is said that Robert G. Ingersoll sent to a friend a Christmas present, on one occasion, during his lifetime, consisting of a quart bottle of whiskey, and accompanying the token of his regard was this beautiful enconium:

"I send you some of the most wonderful whiskey that ever drove a skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and the shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer, and autumn's rich content all golden with imprisoned light. Drink it and you will hear the voice of men and maidens, singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starlit dawns the tawny, dreamy dusks of perfect days. For forty years this liquid joy has been within the staves of oak, longing to touch the lips of man."

Beautiful word picture, isn't it? It is the work of a real artist. One can almost feel the exhilaratory effect of "liquid joy" that the great agnostic had sent to cheer the Christmas time of a friend. In our imagination we can almost see the ripening grain, billowing over the fields, kissed into ripeness under the effulgent rays of a June sun.

Just for fear that you may be lured by the magic spell of the word painting of the eloquent Ingersoll to make such a present, your friend, as he made, on that occasion, we call attention to the paraphrase of this enconium written by Dr. Buckley of the Methodist Episcopal church. Here is the other side of the picture as drawn by Dr. Buckley:

"I send you some of the most wonderful whiskey that ever brought a skeleton into a closet, or painted scenes of lust and bloodshed in the brain of man. It is the ghosts of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine, chased by a shadow as cold as an Arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it and you shall have 'woe, sorrow, babbling and wounds without cause.' Your eyes shall behold strange women and 'your heart shall utter perverse things.' Drink it deep, and you shall hear the voice of demons shrieking, women wailing and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; for at the last it biteth like a serpent and stingeth like an adder. For forty years this liquid death has

been within staves of oak, harmless there as purest water. I send it to you that you may put an enemy into your mouth to steal away your brains, and yet I call myself your friend."

If you had contemplated remembering a friend with a bottle of whiskey or other intoxicating liquor read over again Dr. Buckley's paraphrase of Ingersoll's tribute to the bottle of whiskey and ponder what the effect may be on that friend and then break the bottle and spill the contents into the sewer where it belongs.

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Sunday School Lesson

BY A. J. AVEN, LL. D.

BOLDNESS OF PETER AND JOHN. —Acts 4:8-21.

Introduction:

"The present lesson includes the fourth recorded address of Peter after the ascension of our Lord. His first address was with reference to the appointment of an apostle to take the place left vacant by the apostasy of Judas. His second address was on the day of Pentecost, delivered to the multitudes that came together, being attracted by the manifestations of the coming of the Holy Spirit. To the crowd that assembled at the porch of the temple during the excitement that arose over the healing of the lame man he spoke the truths of the gospel. His fourth address was on the occasion of his being brought before the Sanhedrin to answer for his preaching the Messiahship and resurrection of Jesus. Peter seems to have lost no opportunity to preach Jesus and His resurrection, and his messages were courageous and direct."

The Lesson Teachings.

Author of the Good Deed—When Peter and John were brought before the assembly of rulers, elders, scribes Annas, Caiaphas, John and Alexander, and many as were of the kindred of high priest, and were asked by what power or by what name, they had performed the miracle, Peter filled with the Holy Ghost delivered the sermon as here recorded. He seems to invite investigation, for he feels sure that, if they will take the trouble to inform themselves, they will have no trouble to understand how the lame man was restored, or rather healed of his infirmities. Be it known that it was through the name of Jesus, and through his power that they had been able to work the wonder under discussion. We should make this point in Peter's discourse our example in regard to our bearing in Christian activities. It is Christ who uses His disciples and so gives them strength and boldness through the infilling of the Holy Spirit. Another point to be noted here in Peter's conduct: He laid no claim to his own power, but acknowledged that it all came from Jesus. In our human weakness, we stand in danger of trusting too much to our own power, if we experience some great successes. The bold and at the same time, the meek man is in the hand of the Master the strong man. Peter seems to be absolutely forgetful of himself and his welfare in every respect, being so absorbed in his purpose to take advantage of this opportunity to preach the gospel before the rulers. But for this opportunity, perhaps, these rulers would have never heard the gospel. Peter undoubtedly realized the gravity of the situation and with all the power the Spirit gave him, he went to his task, and delivered his message. Possibly the speaker remembered the words of his Master as recorded in Mark, 13:9: "Ye shall be brought before rulers and kings, for my sake, for a testimony against them." And

again in the eleventh verse of the same chapter: "But whatsoever shall be given you in that hour, that speak ye." To have a "thus saith the Lord" for all we do is a mighty good feeling. Boldness accompanied with kindness and sympathy will have much to do with our preparation for the Master's use.

The Rejected Stone—No doubt Peter recalled the remarkable discussion his Lord had had with the priests and elders as recorded in Matthew 21 and especially in verse 42 which reads as follows: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? This is a quotation from 107 Psalm, verse 22. In rejecting this stone, they had thrown away the only hope for a foundation of their salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

With Jesus—The conduct of the two apostles was calculated to create astonishment in the audience, for they were unlettered men. But it was observed that these bold men had been with Jesus. Of course the rulers noticing that these men had been with Jesus, simply means that they had accompanied Him about the temple and had been seen with Him. But a great lesson comes to us here in this truth. It is ours to commune with Jesus. It is ours to know His will concerning us. It is ours to make the impression on the world that we live in company with Jesus. The ruling purpose in every Christian life should be to so conduct his life that there can be no interrogation mark placed after his name. But in addition, there was the man himself, a living witness that these men had performed a wonderful act. Oh! let our works stand sponsor for our claims.

The Victory of Boldness—The rulers were nonpulsed, but they decided to threaten them. But they knew not the men with whom they were dealing. Spirit-filled men are not so easily thwarted in their purpose. And instead of being frightened and taking to their heels they became bolder. We cannot but speak what we know is the truth. Any how is it better to obey you or to obey God? This was the milk in the cocoanut. When God has a message to be delivered we neglect it at our own peril. This is the spirit that should inspire every minister of the gospel. He should feel a burning desire to represent truly his Master at all times and under all circumstances. The good minister of the gospel must recognize the command of God. Peter and John had been charged not to preach the gospel, but they felt that they COULD NOT HELP PREACHING, for they had heard the order to do so. The minister must have convictions in his own conscience. The apostles were triumphant, and so may we be, if we will but line-up with Jesus.

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Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

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SECOND CHURCH, JACKSON.

We have just closed a great meeting in our church led by Dr. Allen Fort, pastor of the First Baptist Church, Nashville, Tenn., and the Clarke Memorial College Quartet. A finer combination of men can not be found anywhere.

Fort preaches the gospel right into the hearts of men, he gives forth no uncertain sound, he has a message and he knows how to tell it so as to attract. In short the man has a genuine case of religion himself, a religion that puts a real joy in the soul and when he recommends it to the crowd he does it with his whole heart.

The Clarke Memorial College quartet is as fine men as you can find anywhere. Consecrated to God's service. Not only can these men sing the gospel so as to call forth the best that is in you, but they know how to pray. I have never been associated with a band of men that I believe were any more sincere in their work than these men.

I only wish that the pastors from all over the State could use these men in your protracted meetings. I can assure you of a crowd and better still of the most effective singing you have ever heard.

During the twelve days our church received over 100 members, about 70 of these were for baptism. Our church has been greatly blessed for which we praise God. Sunday we had 311 present in our Bible school. We ask your prayers that the good work may go on.

H. M. KING.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

MAKING MATRIMONY A JOY.

The most beautifully engraved wedding invitations and announcements you ever saw in all your life. samples of which may seen at the Citizen office now. To insure promptness we must have your order in our office at least ten days before you get married. If it's a secret, you can trust us with it, we'll keep it mum. Of course, we also print hand set wedding work as usual, which costs less. But the engraved goods are so exquisite, to have them is a pleasure to get married.—From the Allegany (N. Y.) Citizen.

The engraved goods, the kind to which reference above is made, are the kind we make. — The Baptist Record Book Store.

Pastor T. L. Holcomb reports everything in splendid condition with his church at Pontotoc as he enters the third year of his pastorate. But he always succeeds.

WHEN YOUR EYES NEED CARE TRY MURINE EYE REMEDY

No Smarting—Feels Fine—Acts Quickly. Try It for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the public and sold by Druggists at 25c and 50c Per Bottle. Murine Eye Salve in Aseptic Tubes, 25c and 50c. MURINE EYE REMEDY CO., CHICAGO

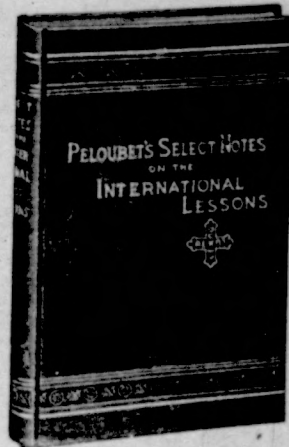
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When all factors are considered, it is no wonder that this annual has existed for forty-two years, and that its latest volume finds it with the largest constituency it has ever enjoyed. The latest volume includes a number of helps not included in previous volumes. A complete discussion of each lesson is supplemented by every needed reference and map. \$1.00 net; \$1.10 delivered.



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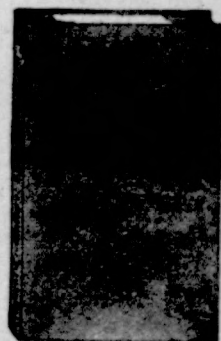
Bible Class Teachers, Senior Teachers, Intermediate Teachers, Junior Teachers—all teachers will find aid for their particular work in the well known book, Tarbell's Teachers' Guide. Each lesson of

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With its hints to teachers, illustrations, blackboard exercises, questions, maps, etc., this commentary has for many years supplied the need for a popular handbook of great usefulness, at a low price. Net 50c; postpaid 60c.

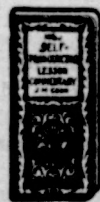


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THE GIST OF THE LESSON

R. A. Torey, D. D.

For condensed thought, concise expression, pertinent illustration and effective spiritual appeal it would be difficult to find elsewhere such a multum in parvo. Leatherette, net 25c, postpaid.



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FOR 1916. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1915, also Topics of Young People's Society, Motto, Pledge, etc. Red Cloth 25c. Morocco 35c. Interleaved for Notes 50c, postpaid. Stamps Taken. Agents Wanted. Address

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CHASER RHEUMATISM

Every drug store is stocked full of all kinds of remedies which are supposed to benefit sufferers from Rheumatism, but the one remedy that has been tried and proven efficient is called "RENWAR." It is sold on a positive guarantee of money back if not satisfied. R. A. Foster, of Petros, Tenn., writes as follows: "The bottle of 'RENWAR' I got from you has done my wife more good than all the other remedies she has ever tried. I shall always keep a bottle on hand as I consider it the best remedy on the market." Send fifty cents today for a bottle, if your druggist cannot supply you. If not satisfied, we will cheerfully refund your money. Prepared and guaranteed by the Warner Drug Company, Nashville, Tenn.

ARE YOU OUT OF SORTS,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

Four dollars a month buys a paper that contains the best elements of an Insurance Policy, Bond and Savings Bank. You are guaranteed four percent on your money, can borrow \$500 on each contract, at five percent, with ten years to repay. Provides for a home, and constitutes insurance before and after death. Send for our booklet, "Co-operative Home Financing."

EMPIRE REALTY & MORTGAGE CO.
Nashville, Tennessee.

BIG EATERS GET KIDNEY TROUBLE

Take Salts at first sign of Bladder irritation or Backache.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. M. C. ELLIS.

On Dec. 24, 1915, departed to join the ransomed company in the heavenly home. She was the daughter of J. E. James, Starkville, Miss. In early girlhood, professed faith in Christ and united with the Baptist church. Married Dr. M. E. Ellis, Nov. 30, 1882, and resided in Senatobia the last twenty six years. Her husband, Dr. M. C. Ellis, deacon of Senatobia Baptist church, and a daughter, Mrs. C. H. Moffatt, of Houston, Miss., survive her.

Hers was a strong character, faithful to convictions, loyal to friends and devoted to loved ones. She expressed her unfaltering trust in God and her readiness to go unafraid. Though we grieve for the separation we rejoice in the promise of a happy reunion in the land of perfect day.

A. T. CINNAMOND,
Pastor.

Horse Stolen

Stolen January 3rd from my barn, 7 miles southeast of Raymond, Miss., gray horse, 16 hands high, 8 years old, in good condition; weigh about 1,000 pounds; point of right hip slightly higher than left. \$50.00 reward for return or information leading to recovery. LUTHER BRENT, 114 East Capitol St., Jackson, Miss.

A LOVING TRIBUTE TO THE MEM-
ORY OF DR. JACOB REID
SAMPLE.

In penning this name the question arises: Why give it a place on any page? Does it stand for little or much? Some names, to be sure, are of little worth. The emblazoned letters on a great house may be sadly misleading. The wording on a spurious coin fails to represent real value, but the name of a good man is worth while. Such a name is rather to be chosen than great riches. It means more than the purchasing power of all the money of all the mints. Such a name is that which heads these lines.

From my long and intimate acquaintance with Dr. Sample, having been his pastor for about fifteen years, I can cheerfully bear testimony that he was in God's house "a vessel of honor." His familiarity with Bible teaching, his love of the truth, coupled with his cultured and well-trained mind and his ripened Christian piety, made him a leader among his brethren. On difficult and perplexing questions of doctrine and church polity his advice was frequently sought by both white and black, by preacher and layman. It may have been with him, as with every imperfect mortal, that his premises were not always correct, but given correct premises the sequence came with logical force. He possessed a marked mentality for polemics, and this he used with good effect in correcting the errors of his disputant and in discovering the possible weak points in his own position. Possibly his bent for argument grew out of the fact that his change from the Metho-

PELLAGRA

Is One of the Most Tortuous
and Wasting Diseases.

It is a disease that has baffled specialists for many years. But Pellagra CAN be permanently relieved by Raney's Pellagra Preparation. Write for booklet of testimonials and description of treatment. Sent postpaid FREE. Tell us about your case. Satisfaction guaranteed or money refunded. Treatment guaranteed not to cost more than \$15. Write today.

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Give Your Horse an EASY COLLAR

Galls and Sore Shoulders torture him into decreased working ability. Make him comfortable with a

LANKFORD HUMANE HORSE COLLAR

made of soft, pliable cotton ducking and stuffed with oily, curly lint and fibre of cotton. Prevents rubbing—cures sores. Opens at bottom, putting load against shoulders where it should be. Absorbs sweat, 1,000,000 in use. Durable as leather. Delivered anywhere for \$1.00 (give size) if your dealer can't supply.

COUCH BROS. MFG. CO., BOX 974-P ATLANTA, GA.; BOX 18-P MEMPHIS, TENN.



NOTICE!

Four girls may pay half of their expenses at the Woman's College next session by canning tomatoes or other vegetables. We will buy \$75 worth of canned goods from each of the four. Write at once for particulars so that you may plan your work this spring.

Mississippi Woman's College

J. L. JOHNSON, President

HATTIESBURG, MISS.

dist to that of the Baptist faith necessitated a close study of the scriptures, and in this way he supplied himself with a quiver full of the arrows of truth with which he could ably defend his position. This incident is related: After he became a Baptist he wrote "An Essay on Baptism," a booklet of twenty-four pages, than which, considering its scope, nothing has been more plainly and pointedly stated by the many writers upon this subject. This tract was read by the father, who was a Methodist minister. On being asked what he thought of his son's production remarked: "Jake's little book makes right good reading."

It should be said of Dr. Sample what ought to be said of every Baptist. One by the force of truth. In all of his conversation and controversy, in his business dealings and religious relations he was even-tempered, self-possessed, considerate, conscientious and full of the spirit of brotherly love. He frequently wrote articles for the press; sometimes for medical journals, but more often for Baptist weeklies. These were read with interest for while they were thought-awakening, they were characterized by the spirit of the seeker after truth. The drift of his published articles with his medicine title of Dr. led some to conclude he was a D. D. and thus he had letters come to him with the title of "Rev." He could have worn the title of D. D. with becoming grace and deserving merit if Biblical knowledge was the one qualification.

Dr. Sample was born in Copiah county, Miss., January 22, 1840. His parents were Dr. John and Mrs. Frances Reid Sample. His youth was spent on the farm, receiving such education as the common schools of

BIBLE STUDIES FOR CHRISTIAN
WORKERS

Dr. Len G. Broughton says, "They are splendid, full of meat, and will meet a long-felt need."

President J. M. Burnett, of Carson-Newman College, says, "They will prove invaluable helpful and suggestive to pastors, evangelists, teachers, workers, and those desiring equipment for Christian service."

Rev. F. L. Tomenendall, of Ohio, says, "To say that I am pleased with them is putting it mildly. The form is ideal, the material is sound and rich."

A prominent layman says, "They are what I need for the work I am trying to do in the Sunday School and in men's meetings."

A pastor says, "They are helping to solve my prayer meeting and workers' problems."

Many other kind commendations might be given. \$1.00 the set.

WM. J. MAHONEY, Jefferson City, Tenn.

USE THIS TO STOP YOUR LAGRIPPE
COUGH

Foley's Honey and Tar Compound quickly stops tiresome, weakening and racking lagrippe coughs. F. G. Prevo, Bedford, Ind., writes: "Lagrippe left me with a severe cough, and I tried everything. I lost in weight and it looked as if I never would get well. I tried Foley's Honey and Tar Compound, and two bottles cured me. I am now well, and back to normal weight." All druggists sell it everywhere.

TOBACCO HABIT CURED or no cost

Harmless, bonded, home remedy. Endorsed by physicians and home people. Send no money, but your name, today. J. Edward Cook, B. R. King Ki-Ko System, Wichita, Kansas.

A CHANCE TO MAKE MONEY

Mr. A. H. Daves, of Southern Alabama, writes: "As few people know of the wonderful opportunities here, my experience may benefit many. Ten years ago I came here without a dollar, got some free land, cleared one acre and planted Satsuma oranges, which are frost proof. In three years I began selling fruit; that one acre now makes me an annual profit of over \$1,000. I now have 50 acres of bearing Satsumas. My three- and four-year-old trees yield a profit of \$300 to \$400 per acre, and my annual income is over \$18,000 and growing larger every year." Any person can get from 5 to 25 acres of choice land in the Demonstration Plantation FREE, by having oranges or figs and pecans planted on it. For particulars about this free land, address W. A. Roberts, Secretary, 339 Fifth Ave., Block 288, Pittsburgh, Pa. If you can't go South yourself, an organized Company will plant your trees, care for them and market the fruit for a share of the profit.

the country afforded. He began the study of medicine in his father's office, who was a physician. To quali-

fy himself for this profession he attended the medical school in New Orleans during the session of 1860 and '61. This was the period when the call to arms was resounding through the land for the great civil strife. Returning from school in the spring of 1861 he enlisted for service in a company of volunteers at Meadville, Miss., and was made orderly sergeant. But, to the end, that he might make progress in his chosen profession he sought and obtained the office of field hospital steward in the Seventh Miss. Regiment. In this capacity he served to the close of the war. In 1865-66 he again attended the New Orleans school, from which he received his diploma as an M. D., and at once located for practice in the town of Liberty, Miss.

On the 19th day of December, 1866 he was happily married to Miss Ary Robinson of Amite county. In these new and responsible relationships as husband and physician, he found time and disposition to investigate his church relationship. This investigation resulted in his being baptized by Elder T. J. Drane into the membership of the Liberty Baptist church. The following year, 1871, he was ordained to the deaconship.

In 1877 he located in Summit, Miss. Here in connection with an office practice he built up a good drug business. His home was a model in its good cheer and genuine hospitality. The visiting preacher, as well as the pastor, was accorded the most cordial welcome. His familiarity with political and religious conditions, his knowledge of men and measures, made him a pleasing and instructive entertainer much above the average citizen. One of his adorning graces in the home was his

love and devotion to his family. No doubt the sweet and amiable disposition of his noble Christian wife added charms to his character and luster to his life. To them were born ten children. Six of these, with their mother, survive. But, Oh, the void, his absence makes in the heart and in the home! These tender words are just at hand from Sister Sample's pen: "While I know he is resting in the sunshine of God's love in whom his life was hid in Christ, yet my heart is broken and bleeding and life is dark and empty without him." For almost a half century these two cheered and comforted each other along life's toilsome pilgrimage. But now he sleeps.

On the 8th of November, 1915, in the home of his daughter, Mrs. J. Jay White, of Jackson, the long voyage of a little more than seventy-five years came to a close. Apparently but little ailing when he retired, yet before the day had dawned his spirit slipped away and the body lay tranquil in death. Death had no terrors for one who had walked in such fellowship with God. On one occasion when trials came thick and severe on him, as they often do to the best Christian, the writer called his attention to the Christian's cable of faith and his anchor of hope and their worth in the fiercest storms of life. He smiled as he said: "It is that which sustains me now." How often I have seen the smile of approval as he listened from his pew to some precious gospel truth! And then the glistening tear as the discourse proceeded with the story of the Saviour's dying love for the sinners! The old doctrines of grace as he heard them in sermon, or spoke them himself or sung them in the old gospel hymns, were his spiritual meat. He enjoyed the fellowship of his brethren, and his devotion to his church was like that of one who dearly loves his family.

On the 10th of November worthy tributes were paid to the memory of this faithful servant of God, from the Summit Baptist church. A large congregation of all classes and creeds—of Jew and Gentile—were present. H. M. King, pastor of West Jackson church read with impressive effect the 8th chapter of Romans. Following this, prayer was led by J. H. Lane, pastor of East and South McComb churches. Pastor Madison Flowers of the Summit church led the choir in select hymns. And while the old "Fountain Hymn" was being sung how it seemed his voice could be heard in the words:

"When this poor lisping stammering tongue,
Lies silent in the grave,
Then in a nobler sweeter song,
I'll sing Thy power to save."

Then in a brief tribute the writer put emphasis on some of the salient points in his life and character. The body was borne to Woodlawn Cemetery in Summit, and there in the hope of a glorious resurrection we laid it to rest, while tender hands covered the mound with most beautiful flowers.

"It is not death to die, to leave this weary road,
And 'mid the brotherhood on high, to be at home with God.
Jesus, Thou Prince of Life, Thy chosen cannot die,

We Would See Jesus And Other Sermons

By Geo. W. Truett, D. D., Pastor First Baptist Church, Dallas, Texas

Those who have heard this matchless preacher will rejoice to know that at last he has consented to the publication of a volume of his sermons. Among the fifteen sermons in this book are the following, viz: "A Prayer for a Revival," "Trumpeting the Gospel," "A New Testament Good Man," "The Temptation of Our Savior," "The Growth of Faith," "Christ's Message to the Weak," "The Subject and the Object of the Gospel," etc.

INCLUDE WITH YOUR ORDER

FAITH AND THE FAITH—T. T. Eaton\$0.50
A MAN AND HIS MONEY—H. L. Winburn50
THE WORLD'S DEBT TO THE BAPTISTS—J. W. Porter... 1.00

Order from THE BAPTIST RECORD, Jackson, Miss.

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is third in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

430 students last session.

Next term opens January 4, 1916.

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

Like Thee, they conquer in the strife
to reign with Thee on high."

J. H. ANDING.

Summit, Miss.

A MODEL FAMILY.

It was my exalted privilege to visit recently a model home. It was a country house. While it is not impossible to have a model home in the city, town or village—there are many such homes in those places—yet there is an atmosphere of purity in such a home—being free from the vices of cities—that has a sanctifying influence upon the family. It was intensely religious—father and mother both being devout Baptist Christians.

While they have cattle, hogs, and horses to attend to, there was not a negro on the place. They do their work. There was not a poodle dog nor monkey on the place. There were children—real flesh and blood children—in that home. The father and mother are not afflicted with the new idea that the little prattlers are a menace to the home. They are orthodox in the parental faith. Kindness is the ruling principle of the home. They know what gold dust and soap are for. Everything was so clean that it looked like it was just out of the laundry. Everything was so clean that it actually smelled clean.

The home was provided with a prophet's chamber—a comfortable room with a fire place—it had a fire in the place. The husband is an intelligent man who studies his business, and makes a success of it, and his wife is worth her weight in gold to him. May the blessing of heaven rest upon that home.

GEO. W. KNIGHT.

It sounds good to us to read announcements of a Baptist student missionary movement. A convention has been called to meet in Ft. Worth, Texas, March 22-26. Dr. Chas. T. Bail is at the head of this movement.

Dr. W. E. Tynes has been in New Augusta, Miss., delivering a series of revival lectures on the life of the Christ, with chart outline and stereopticon illustrations, and on "The Signs of the Times," with reference to His second coming. Dr. Tynes is a strong, forceful speaker. He has a chart which is the most complete thing of its kind I have ever seen. This chart gives a complete outline of the Christ life, dividing it into periods in such a way that even a child can get a clear idea of the life of the Christ from His birth to His crucifixion. These lectures are helpful, both intellectually and spiritually. I think any town or community would be indeed fortunate in securing the services of Dr. Tynes; for us we can follow these lectures of his, especially those on the life of the Christ, without being wonderfully helped.

R. E. SELBY.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of an nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, 50c and \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

SIX-YEAR-OLD MAD CROUP

"I have a little girl six years old who has a great deal of trouble with croup," writes W. E. Curry, of Evansville, Ind. "I have used Foley's Honey and Tar, obtaining instant relief for her. My wife and I also use it and will say it is the best cure for a bad cold, cough, throat trouble and croup that I ever saw." Those terrible coughs that seem to tear one to pieces yield to Foley's Honey and Tar.

Calomel Seldom Sold Here Now

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town — your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

ly," asserted Clarice with a sigh. "We literally stagnate during the vacation period."

"Why not join in and make things happen just among ourselves?" asked Miss Dobbs. "How many young people are left since the college faculty and the students made their exodus?"

"Oh a dozen or so, but most of them are—impossible." Clarice shrugged her shoulders and elevated her eyebrows in a way she had caught from a moving picture actress.

"Have you a Glee Club?" asked Miss Dobbs.

"We had one composed of college boys, but they are gone," replied Ruby regretfully.

"Why not organize one composed of home men and women and as many boys and girls as can sing?"

"There is no talent for singing among these—" Clarice was going to say "Rubes," but the unkind slang epithet seemed out of place with Miss Dobbs' true gray eyes upon her. She concluded with: "These indifferent young people."

"Such an opportunity to serve the community! How about a string band and a reading club? Have you either?"

"No, there is no one to take the lead in such things," admitted Clarice.

"Would you two girls accept my help in developing the talent of your pretty village while we have time?"

"Of course," replied Clarice and Ruby in concert.

"But Winston is not a pretty village, Miss Dobbs," objected Ruby. "It is all hills and hollows and there is not a single pretty street."

"We will interest the children in a Civic League and make it a Spotless Town. Uncle and I have planned to make his house and premises models of neatness."

"What about the rented houses?" asked Clarice. "People will not want to spend money on other people's property."

"The cost of cleaning weedy yards and side-walks will be a trifle if all will join in the work. And surely those who live in rented houses have rights to attractive homes. Call a meeting of the citizens, young and old, tomorrow afternoon and we will begin our campaign of remodeling Winston."

"We will do it!" declared Clarice.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—They
work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

emphatically. This wide-awake progressive young woman was an inspiration to activity. Before the callers had departed that afternoon they were wondering why they had been so blind to the possibilities of their home town.

"We made an unpardonably long visit," said Ruby as they walked homeward, "and I forget all about asking about the latest styles in hair dressing."

"And I never once thought of what will be worn next season in skirts and waists and sleeves," laughed Clarice. "We will ask about those things when we are better acquainted. Miss Dobbs' mind doesn't seem to run on styles, and the amusements she proposes are certainly not of the select kind. She wants to take in the entire town."

"That is because a village is a novelty. We are fortunate to be her first callers. She will look upon us as her best friends and we can find out all about swell entertainments while we are getting rid of vacation."

Miss Dobbs' method of "getting rid of vacation" proved to be different from anything ever known in sleepy, unsocial Winston. In less than a week he had a speaking acquaintance with everybody in the place and had them interested in plans for making their homes and streets beautiful.

She discovered the Jenkins girls' sweet soprano voices, which with a little training helped out wonderfully in the Home Glee Club.

Jim Hawkins was found to possess a fine bass voice, and when he became intent upon carrying his part he was no longer gawky and awkward.

Celia Jones could sing alto and with Miss Dobbs' tactful suggestions began to drop her provincialisms.

Sam Ellis developed a fair tenor and a hint from the organizer of the club caused him to take Jim Hawkins under his care and bring about an amazing transformation as to neatness in appearance.

Ruby was leader of the sopranos and Clarice pianist. With Miss Dobbs to help and praise, the timid and stumbling were led into doing their best. After all it was not the horrid task Ruby and Clarice had expected to train these boys and girls from whom they had held aloof, into singers of genuine merit.

As soon as the Glee Club was well under way Miss Dobbs organized the Winston String Band. Several young married people and junior boys and girls were included as members.

(Continued in next issue)

The State of Utah has only fifteen Baptist churches and 1,318 members. It is said there are three churches in Louisville, Ky., that have more members than there are Baptists in the whole State of Utah. But the prospects are brighter now than they have ever been for successful work.

Miss Elizabeth Hynes, a graduate of Carson and Newman College, and the University of Tennessee, has accepted the position of teacher of domestic science, and assistant in piano music in Ouachita College in Arkansas. She is now at work.

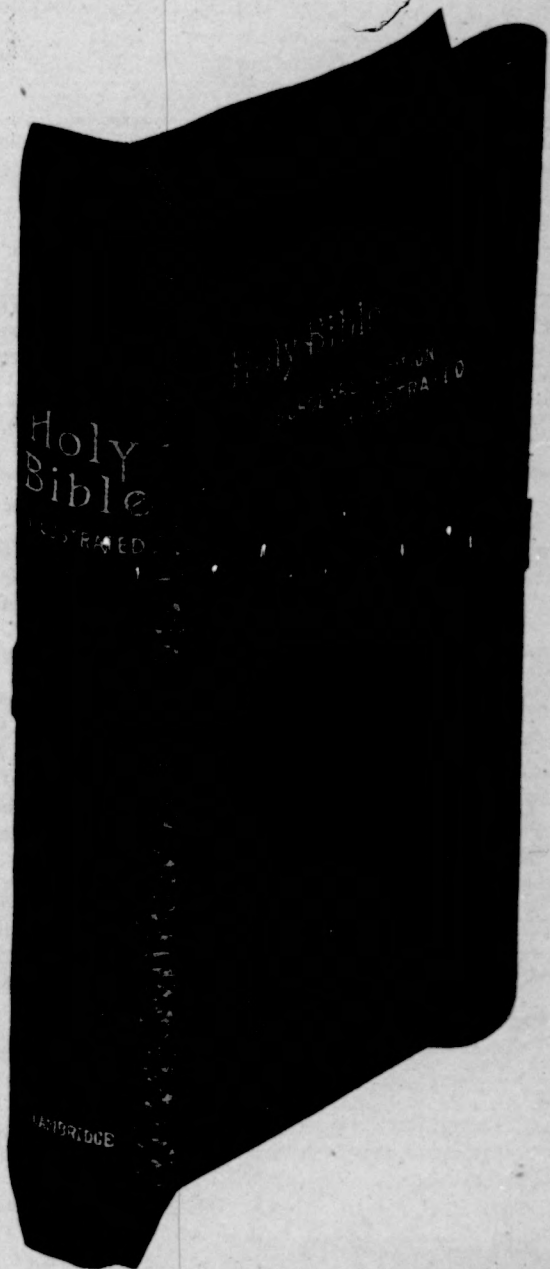
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NEWS IN THE CIRCLE

MARTIN BALL

Rev. Evander Ammons resigns the pastorate of the Baptist Temple, of Houston, Texas. His future plans are not announced.

Pastor C. L. Owen, of the Hallam street church, Memphis, has accepted a call to the church at McKenzie, Tenn., and will move to his new field of labor at once.

Rev. J. F. Measells, of Sumner, has arranged to enter the Southwestern Seminary at Fort Worth, Texas, February 1. He will preach to churches in reach of Ft. Worth.

The pastor of the church at Clarksdale received many tokens of the kind remembrance of the people in Clarksdale—some from members of other denominations. This is helpful to a busy pastor.

The Bush street church, Texarkana, Ark., has called Rev. Joseph P. Boone, of Dallas, Texas. He will probably accept. The church has been without a pastor for over two months.

Rev. W. A. Ferrell has tendered his resignation as pastor at Sparks, Fla. The resignation to take effect February first. It is not stated where he will locate.

There are now eighteen states that have gone into the prohibition column. Soon there will be a majority and then let us hope we can do the

right thing and banish whiskey from the American continent.

It is stated that there are now 1,114 students at Brown University (R. I.), the largest number ever enrolled. A few years ago a strong effort was made to wrench it from Baptist hands. But it failed.

January first, seven states entered the dry column; over 3,000 saloons went out of business. Let the good work go on until all America is absolutely dry.

Pastor W. G. Everson preached his farewell sermon as pastor of the Fourth avenue church, Louisville, Ky., last Sunday and becomes pastor of the church at Norwood, Ohio.

The church at Steele, Mo., has called Rev. W. K. Brunson, of Newbern, Tenn. He accepts and will enter the new work at once. He has proven himself to be as true as steel.

The First church, Dallas, Texas, gave for all purposes last year \$79,100; of this amount \$65,000 was to missions and education. Every member at work is the secret of success.

Rev. G. H. Smart leaves the Seminary at Louisville, Ky., to become assistant pastor to Dr. H. G. Bowers. He will have charge of the financial affairs, the Sunday School work and the music of the church.

State Evangelist H. A. Smoot, of Missouri, has resigned his position with the board, and will work in the future as an independent evangelist. He is an effective evangelist.

The First church, of Jonesboro, Ark., has called Pastor J. R. Hobbs, of Shelbyville, Tenn. It is understood that he will accept. This is the church made vacant by the resignation of Dr. Dudley.

Dr. J. M. Carroll, now working in the interest of the Judson Centennial Fund, has accepted a call to the Riverside Park church, San Antonio, Texas, and will begin work April first.

There have been fifty-nine students enrolled in the Northern Baptist Theological Seminary during the present session. Many of the students held evangelistic services in the Christmas vacation.

Pastor J. Powell Tucker has resigned the pastorate in Springfield, Ky., and rest a month at Asheville, N. C., before accepting another field. He has several propositions made him.

Pastor W. E. Goode has resigned at Aberdeen, N. C., after a short pastorate. It is not stated where he will go. He was much given to quoting poetry in all his talks.

Evangelist J. H. Dew has just closed a gracious meeting with the Tabernacle church, Raleigh, N. C., in which there were 116 accessions during the meeting—most of them by baptism. He will be in Mississippi during the spring and summer.

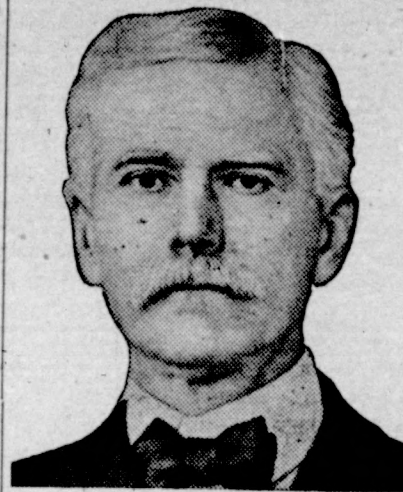
Well Known Remedy Relieves Chronic Case

Important to Dispose of Waste from the Stomach with Regularity.

People frequently attribute to failure of the digestive organs conditions that are primarily due to inactive bowels, and apply remedies that from their very nature are more apt to aggravate than to relieve the disorder.

When the bowels act regularly the stomach is in better shape to perform its allotted tasks and can usually be depended upon. To keep the bowels in condition there is no more effective remedy than the combination of simple laxative herbs known as Dr. Caldwell's Syrup Pepsin, which is sold in drug stores for fifty cents a bottle.

Dr. Caldwell has prescribed this remedy in his practice for over a quarter of a century and it is today the standard household remedy in thousands of homes. Mr. Thos. DeLoach, with the Department of the Interior, Office of Indian Affairs, at Washington, wrote Dr. Caldwell recently that "Dr. Caldwell's Syrup Pepsin is the best laxative I have any knowledge of and the cleaning up guaranteed by its use relieves every organ."



MR. THOS. DeLOACH.

A bottle of Dr. Caldwell's Syrup Pepsin should be on hand in every home for use when needed. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Ill.

Rev. E. H. Jennings resigns as pastor at Dothan, Ala., to take effect April 1. He expects to engage in evangelistic work and will have with him as singer Prof. A. A. Lyon, of Atlanta, Ga. Brother Jennings' work at Dothan has been very successful.

B. Y. P. U. Field Secretary Frank H. Leavell declines the call to Texas and will continue his work in Georgia. He says he has planted the seed corn and is anxious to remain to observe the growth and reap the harvest.

Rev. J. A. Wray, recently resigned as Miami, Fla., to accept a call from Chickasha, Okla., has just closed a meeting with the church at Plant City, Fla., in which there were 117 additions to the church. This was Brother Wray's first pastorate.

The First church, Frankfort, Ky., has called Rev. J. T. McGlothlin, of Hampton, Va., and the First church, Bowling Green, has called Rev. Finley F. Gibson, of Ft. Smith, Ark. Neither of these brethren has announced his decision.

We extend our sincerest sympathy to Brother T. A. Wagoner, of Martin, Tenn., in this hour of severe pain. We have not a more earnest, faithful brother in our ministry. He loves his Lord and delights to work for Him.

In a meeting with the Edgemont church, Durham, N. C., Pastor C. C. Smith was aided in a great revival by Home Board Evangelist F. D. King. There were 175 additions—118 by baptism. Gospel Singer E. L. Wolslagel led the music.

The Third church, St. Louis, Dr. W. J. Williamson, pastor, recently gave \$8,000 toward the North China Baptist College. This sum may be increased. Missionary John Lowe and President Mullins of the Seminary at Louisville, were there and made strong speeches to the people.

In reply to inquiries made by the Baptist World, of several pedobaptist publishing houses concerning books on infant baptism, the paper was informed that they had no such books among their publications. How strange that intelligent men will practice such an anti-Biblical practice!

Latest and Best Books

The Social Task of Christianity
By Samuel Zane Batten, D. D., \$1.25 net. A Summons to the New Crusade.

The first definite and frank statement of the new task facing modern Christianity, with a scientific and comprehensive program of action.

The Woman Movement

By A. L. McCrimmon, \$1.00 net. A review of the history of the Woman Movement.

Paul, and the Revolt Against Him
By W. C. Wilkinson, \$1.00 net.

"I consider it one of the finest pieces of apologetics in existence."
—Prof. A. H. Newman.

A Trip to the Orient

Leaves from the note-book of Alice Pickford Brockway (illustrated), 50c net.

A simple, straightforward account of a visit to some mission fields in China and Japan.

Letters to Betsy

By Jennie L. Cody, 75c net. Real letters, full of the charm of naturalness. A missionary for six years in China, and a hospital nurse during the exciting weeks of the revolutionary change from monarchy to republic. Miss Cody was in direct touch with the life of the people and her correspondence throws an effective sidelight on conditions at the time.

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To Darken Hair Apply Sage Tea

Look Young! Bring Back Its Natural Color, Gloss and Thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of fuss. While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.